WESTERN RECORDER.

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Communication.

For the Western Recorder.

REVIEW

Of a Pamphlet, entitled—"Revivals of Religion, considered as Means of Grace; or a Series of plain Letters to Candidus, from his friend Honestus."

The writer of this review wishes to have it explicitly understood, that he is not entering the arena of controversy with the anonymous author of the letters above alluded to. He does not consider either the talent, or the spirit, exhibited in that production, as entitling it to a serious refutation. But when he considers that there is a class of men in community, who are so strongly prejudiced against revivals of religion, and those doctrines which are called calvinistic, that opposition either to the one or the other, like the fabled zone of Venus, will, in their view, beautify and adorn the work in which it may appear; he has tho't that good might result from noticing the pamphlet in question, so far as to shew those for whom it was intended, that however well its author might deserve from his decided hostility to truth and godliness, he has nothing else to recommend him.

The "Letters," though they were written by a man who makes high professions of piety, and who is probably in holy orders, and are indebted, for the little currency which they have obtained, to clerical recommendation and influence, are an open attack, not only upon revivals, but upon those cardinal doctrines of our common christianity, which have been the bond of union among evangelical Christians in all ages.

Let it be distinctly understood, that our letter-writer has not undertaken to convince his friend that some misguided men have pursued an injudicious and improper course in seasons of revivals; but he has entered the lists against revivals themselves, as you will perceive from page 34. This being the case, it must be seen that if any of those revivals, with which the church has been so copiously watered in the days that have gone by, were the fruits of the Spirit, our pamphleteer, with his abettors and patrons, must be considered as opposing the work of the HOLY GHOST. Having taken this fearful responsibility upon himself, it was natural to expect that our author would, at least, have *undertaken* to prove, in a clear and logical manner, that what are called revivals of religion are not of God. Yet, strange as it may appear, he has attempted no such thing; but has been guilty of shamefully begging the question, and taking for granted what every candid man would have felt himself bound to prove.

Having thus declined a duty which he probably felt unable to perform, he finds himself at leisure to write thirty-eight pages, abounding in false insinuations, misrepresentation, fallacious reasoning, historical inaccuracy, corruption of sentiment, and low vulgar abuse; but not containing one logical argument, from beginning to end.

For instances of *false insinuations*, I would refer you to pages 5th and 6th, where he would lead his readers to believe, that the friends of revivals, like the Quakers, discourage the use of the holy scriptures, and discarding the authority of the word of God, rely entirely on their own feelings and impulses; to page 9th, where he represents the friends of revivals as setting down such as will not subscribe to certain doctrines, as being beyond the hope of mercy; to page 11th, where he insinuates that all who are converted in revivals are weak and ignorant ones, who are not accustomed to study the operations of nature; and that the friends of revivals make a distinction between those converts who were awakened in a throng, and those who were awakened under other circumstances.

In relation to all these, and many more which might be named, I have only to say, that they are utterly and totally false.

Now let us examine a few of his *misrepresentations*. On pages 14 and 15, he gives an account of a certain clergyman, who told his congregation, that "if there should be no revival among them for the space of four years, he had no doubt that many of the souls then before him would be in hell." To this representation of the good clergyman, our author tells us he has strong objections. "What authority," he asks, "has any man for limiting the favour of God to a limited time;" and then adds—"I do not feel justified in telling any man that there is a day, beyond which he shall not have the mercy of God, however long he may live." Now it is evident that he means to represent the clergyman in question, as saying the things which he here mentions as unauthorised and objectionable; and it is just as evident that the clergyman's words, as quoted, amount to no such thing; but express the strong probability that many of the congregation would die within four years; and that if there should be no revival there, it was to be feared that some would die in their sins and go to hell.

The next instance which I would give is, the use which is made of the purloined and garbled correspondence of Dr. Beecher and some of his friends. Any man, on reading the pamphlet, who knew nothing of the matter previously, would suppose that Dr. Beecher was quoted as an authority against revivals of religion; while it is a fact, well known to our author himself, that though an unhappy difference of opinion has existed between the Doctor and some others, in regard to the best method of conducting in time of a revival; and though this difference has led to some unguarded remarks, which the friends of Zion will mourn over, and the enemies of revivals feed on, for a long time to come; the Doctor has always been, and is now, a warm friend and advocate of revivals of religion.

But the most glaring misrepresentation of the whole is found on page 25, where Mr. Honestus represents the author of the narrative of a revival in the presbyterian church in Ithaca as saying—"If men should tell sinners to lay down the arms of their rebellion, and repent, and have faith, they would be guilty of a total perversion of scripture." The words of the narrative are—"It is the duty of all men to pray, lifting up holy hands; but it is an awful insult to have the impenitent rebel lift up his polluted hands toward the throne of the Eternal, while his heart is rankling with enmity against God. Every impenitent sinner is the rebel enemy of heaven, and if you set him to doing any thing as a means of becoming reconciled to God, you divert his attention from the *immediate duties of repentance and faith.*

Now you see that Mr. Wisner's objection to setting the awakened sinner to perform some outward duty, before he lays down the arms of his rebellion, and repents and believes, is the fear of diverting his mind from the immediate duties of repentance and faith; and yet this *honest man* represents him as saying, "If you tell the awakened sinner to repent and have faith, you pervert the scriptures."

The next thing in order, will be to give you a few specimens of fallacious reasoning.

The first specimen will be taken from the 5th page, where the author is attempting to prove that the revival on the day of Pentecost, was not analogous to revivals of the present day. Speaking of the friends and advocates of revivals, he says—"They represent the outpourings of the Holy Spirit on the day of Pentecost, the preaching of Saint Peter, and other instances recorded in the sacred volume, as cases of revival similar to those of modern dates." He then goes on, and says—"How any candid man can bring his mind to the introduction of these scripture instances, as sustaining the propriety of modern excitements, has always been a matter of astonishment to me. That there is any analogy between revivals, and the miraculous gifts of the Holy Ghost, and the effects produced by the preaching of the Apostles, I could never believe; and unless men are prepared to prove that the power of miracles is still extended to us, they must abandon this ground." Now let us look a little at the logic of our pamphleteer. He first tells us, that the outpourings of the Spirit, in the days of the Apostles, are considered as analogous to modern revivals. He next tells us, that he is astonished that any candid man should think so. He then informs us that he cannot believe it; and then comes his logical conclusion, that unless men will prove that the power of miracles is still with us, the friends of revivals must give up this ground. Now do see how this self-appointed champion for the enemies of revivals has come to his conclusion. He cannot see, and he don't believe, and therefore the friends of revivals must give up their ground. This is the first time I have ever seen or heard the unbelief and short-sightedness of a man urged, *by himself*, as a reason why his opponent should yield the ground to him.

On the same page, he tells us that some have the boldness to insist that every conversion of a sinner is a miracle. He next says—"If they would see the conclusion drawn from this position, they would be careful how they insist on this point." Then comes another corollary—"If the present is an age of miracles, we have no use for the bible." Now how does he get at this conclusion? By any course of reasoning? Certainly not. But is that position true? No. The position is as false as the argument is defective. The Apostles lived in the day of miracles, and yet they made daily use of the holy scriptures; and Peter, when speaking of a miracle which he had seen, says—"We have a more sure word of prophecy, to which we do well to take heed."

On pages 27 and 28, we find an attempt to shew that the doctrine of the reformers was the cause of all that socinianism and infidelity, which has prevailed in Europe since the reformation. Now, as a specimen of our author's reasoning powers, I will attempt to follow him in what I suppose he considers as argument on this subject.

Speaking of the reformation, he says—"That glorious event, clouded as it sometimes was in the course of its benign progress, by those imperfections always attendant upon all the endeavours of men brought the christian church to a sense of her condition." There the reformation is said to have brought the christian church to a sense of her condition. He must tell us, that "the result was one of the most splendid and glorious that has ever found a place in human records." Here is a glorious result spoken of. I would ask, what is it the result of? It must either be the result of the reformation, or of the christian church coming to the sense of her condition. If the former, I would ask, what result of the reformation was more glorious than the reformation itself? But if the latter, as the language would seem to import, then I would still ask what this result was? It could not be the reformation itself, because that would be speaking of an event producing an effect, which effect resulted in the cause that produced it. But the writer proceeds, without telling us what this result was, to inform us, that—"Could the minds of men be contented with the clear, consistent, and scriptural exhibitions of the religion of the cross, furnished by that event, there could be nothing to equal the happiness that would follow." Now what were the exhibitions of the religion of the cross, which were furnished by the reformation? They could have been nothing less than those exhibitions which were made by the reformers in their doctrines and lives. Now it is a fact, known to every historian, that all the first reformers, except Erasmus, (who vacilated between the Pope and the reformation), were what our author calls Calvinists. If this sentence, then, means any thing, it means that if men could now be satisfied with those clear, consistent and scriptural exhibitions of religion, which Calvin and the other reformers furnished, nothing could equal the happiness which would follow. After establishing this hypothesis, in which I fully agree, he tells us, that—"In this, as well as in all the affairs of men, there must be those who fancy themselves capable of improving upon the works and designs of heaven." Now the natural construction of this is, that there must be men now, who think they can improve upon that glorious exhibition of religion made by our calvinistic reformers. It would seem, then, that these innovators must be anti-Calvinists. Now who would believe, that in the next two sentences, our author would charge the reformers with giving such a distorted view of christianity, as to drive Europe and Germany to deny the Lord who bought them? I say Europe and Germany—for our author writes as if he did not consider Germany as belonging to Europe. His words are—"The distorted views of christian doctrine given by the Genevan reformer, soon drove a large portion of Europe into a denial "of the Lord that bought them." In consequence of a similar course, protestant Germany took a like direction." Now this certainly appears as if our pamphleteer does not consider Europe as embracing Germany; but means to tell us, that while Calvin was making Socinians in Europe, Luther and his associates were manufacturing them in Germany. But, this criticism out of the question, if he means to charge the reformers with such abominable corruption, what are we to understand by those "consistent, clear and scriptural" exhibitions of religion which were made at the reformation? In the next sentence he tells us, that "the melancholy state of religion, as exhibited at this day in Switzerland and Germany, may be easily traced to the cause he has mentioned." In confirmation of this assumption, he asks—"Is it not a singular coincidence, that while skepticism and socinianism have been gaining ground in papal Europe, the same result has followed the course of calvinistic protestantism, in those divisions of the continent where these doctrines were formerly inculcated?"

Now, if he had been candid and well-informed, he would have told his readers that those calvinistic doctrines were formerly preached in all protestant Europe; and then his singular coincidence would have been, that socinianism had prevailed, both in papal and protestant Europe. Now I ask every candid reader, if he can perceive any thing like argument in all this mighty effort of our pamphleteer.

It is easy to understand, by reading the whole of this page (27), that the writer means to charge all the commotions of Europe to the godly reformers. But no man will pretend that this foul slander upon the character of those deceased men of God is supported by a single argument. On the contrary, those acquainted with the history of the church, know that socinianism has spread much more rapidly in Europe since the spread of arminianism, than it ever did before. And those who are acquainted with the religious history of New-England, know that socinianism there has invariably fled before the plain preaching of those doctrines which our pamphleteer condemns; & that the power of Almighty God, through the instrumentality of such preaching, is, this day, carrying consternation and dismay into the very camp of that heresy.

Bet we must look a moment at the *historical accuracy*, or rather inaccuracy, of our author. On the 6th page, he tells us, that "In the 2d vol. of Trumbull's History of Connecticut, we shall find an account of the first revivals of which notice is taken by any writer in my knowledge." Now this is probable enough; and I should find no fault with his limited information, if he had not had the arrogance, a little further on, to take it for granted that there was no earlier history of revivals than that which had come to his knowledge. His words are—"It is, you see, less than one hundred years since this mode of promoting religion was adopted." How do we see it? Why because he knows of no earlier history than Trumbull's. Now this is so far from being correct, that there were five revivals of religion in Northampton in the days of Mr. Stodard, the grandfather of President Edwards; the first of which was in 1676, fifty-six years earlier than our writer ever heard of. But if he were acquainted with the history of the church of England, he would have learned that there was so great a revival under the preaching of Mr. Perkins, minister of Christ at Cambridge, that Mr. Bolton, a very noted episcopal clergyman, was so awakened that he fell to the ground, and cried out with anguish of spirit. Or if he had read "The fulfilling of the Scriptures," he would have known that there were powerful revivals of religion in Ireland, Scotland, Holland, and France, in the beginning of the seventeenth century, and some of them as early as 1625. The truth is, that when the church has enjoyed the faithful administration of God's word, she has always had her revivals, or seasons of the outpouring of the Spirit. It was this which enabled the godly reformers to sustain themselves against their numerous enemies; and it has been this which has preserved the purity of the church in all ages.

I come, next, to notice the *corruption of our author's sentiment*. In one place, he gives us to understand that he does not believe in irresistible grace, nor instantaneous conversions. In another, that he does not believe in total depravity, but thinks Christ was speaking of the unconverted, when he said—"These are they, who, in an honest and good heart, having heard the word, keep it." Consequently, we must understand him as saying that impenitent sinners have good and honest hearts; and that when they hear the word of God, they keep it. Now if this be so, then sinners may be justified without a change of heart; for surely a good and honest heart don't want changing.

On the 12th page, he tells us that the awful decisions of the day of judgment are to turn upon this very question, whether we have improved the means of grace and obeyed the divine laws. Now, if this be correct, then those, and those only, will be justified, who, in addition to keeping all the divine laws, have improved the means of grace. Let me ask, why is it necessary to have any thing to do with the means of grace, if we have kept the divine laws? The language of the law is—The man who doeth these things shall live by them.

But let me ask again, who will be saved on this plan? Or, to use the writer's own words, will be able to look for the reward of obedience? The Apostle tells us, that "by the deeds of the law no flesh shall be justified." But this letter-writer says, that the judgment is to turn on this very point, whether we have improved the means of grace and obeyed the divine laws; and his objection to what he calls irresistible grace is, that those who should be saved in that way, "could, in justice, look for no reward of obedience."

Readers, is this such a gospel as you are willing to have your children taught? Would not the Apostle have called this another gospel, and pronounced the anathemas of God on the man who should preach it?

I come now to notice the *low, vulgar abuse* of this paragon of modesty and gentleness—this man who had prayed that there should be, "in nothing which he might say, a departure from that gentleness of temper, and respect for the feelings of others, which should characterise the disciples of a divine Master." Now let us see what this gentleness, of which we have heard so much, is.

On page 13, speaking of the Western Recorder, he vents the tender and christian feelings of his heart by calling it—"*that most intrepid advocate of fanaticism; that most accomplished* CHAMPION OF RIBALDRY AND VULGARITY, and PUERILE ABUSER OF ALL WHO DIFFER FROM HIM."

I shall give but one more instance, and that is from page 31. Speaking of the New-Lebanon convention, deliberating "whether it was right to abuse men who did not agree with them, and call them hard names;" he adds—"We see the determination of some in that body not to give up this privilege, *no doubt delightful to them*, in their reasons for declining to vote." That my readers may appreciate the gentleness of this dove-like man, I will give the reasons assigned by Messrs. Lansing and Aikin, who are the gentlemen aimed at in this ungentlemanly thrust. "The undersigned do decline voting on the foregoing particular; not because they do not unequivocally condemn such personality in preaching as makes an invidious exposure of individuals; but because they suppose that the article in question may be liable to such construction, as to lead many to say, that such characteristic preaching is condemned by this convention, as is adopted to make sinners suppose that their individual case is intended." Now these are the reasons in which our writer sees a determination not to give up the privilege of abusing men who did not agree with them; which, he says, was no doubt delightful to the gentlemen who declined voting. "O, shame where is thy blush!"

Here is the full length portrait of this champion against revivals. This is the pamphlet which has been put, by a man in holy orders, into the hands of the Universalist, and which he has introduced into respectable families, where children are forming characters for eternity.

Now let me ask my readers to look carefully at the men who are combined together against calvinistic sentiments and revivals of religion. Who are they? Do you find any serious, devout Christians among them? Look at their publications. At the head, in point of zeal, you will find the universalist paper, formerly pulished at Canandaigua. Next comes the *********, of which Dr. **** is editor. Then comes on a litter of pamphlets, such as the Bunker-hill Contest, the Review of the New-Lebanon Convention, and the Letters of Honestus. Now, my readers, examine them all; look at the spirit with which they are written; and then say if you are willing to have your lot cast with such men? Is there enough religion among them to quiet your conscience? Is there enough to give you peace on a death-bed. Sit down and examine the holy scriptures, and then say if you are willing to be found among such men as Honestus, and Philalethes, and Ephraim Perkins, &c. at the judgment day.

A FRIEND OF REVIVALS.

From an English Paper.

THE LEGACY.

The brief history I am about to sketch is, I apprehend, one of those isolated portions of God's dispensations which may advantageously be exhibited by itself, and which, if I mistake not, will reflect back a lustre upon the word of God, and supply an illustration of its truth, which cannot but confirm our faith both in the inspiration of the scriptures, and in the unity of purpose and operation which runs alike through nature, providence, and grace.

It is no hear-say tale—no painted narrative—no exaggerated description, which, divested of distortion and colouring, would sink into insignificance; but it is a case, which, however told, however pruned of the luxuriance of language or the artifices of description, will have the same bearing, and produce the same effect.

In one of those lovely and fertile vales with which our country abounds, and in a retired town, some years ago resided a happy and industrious pair, who, in the midst of their toils for daily bread, their anxieties for the welfare of their family, had not forgotten "the one thing needful." The house of God was their delight, and in his ways they had long found a solace amidst all their cares, which made their daily bread sweet, and their daily toils light. They had a privilege which is not enjoyed in every one of the lovely vallies of England, and which cannot be found in all its towns, much less in all its retired villages; they enjoyed the glad sounds of the gospel, and listened with delight for many years to the messages of heavenly grace. Thus their life passed on, until the woman, whose piety was of no common order, seemed to be verging on that heaven for which her christian friends had long believed her preparing. I will not pause in my narrative to describe the esteem and affection which the blameless character and pious life of this venerable Christian procured for her, both in the place of her residence and in the neighbouring towns and villages.

In the all-wise dispensations of Providence, this excellent woman, after seeing her children grow up in life, was laid on the bed of affliction. There she exemplified, as might be expected, the power of the gospel, in a meek submission of herself and her's into the hands of God. Her whole deportment was not merely consistent, it was highly encouraging. She not only bore her afflictions and bore them patiently, but she rejoiced in them with the joy of faith, and waited for their issue in the triumph of immortality. At length she was released, and entered into the joy of the Lord. But her departure was connected with the remarkable events I am about to detail. She was ripening for glory about the time the missionary cause was first coming into notice. She had heard of the benevolent project of those pious men who broached the then ridiculed scheme of sending salvation to the heathen; and just before her death, she called her daughter to her bed-side, and said, with all the solemn but elevated feeling of a dying Christian—"Here are twenty pounds. I wish to give it to the missionary cause. It is my particular desire, that, after my death, you give it to that cause; and depend upon it, you will never have any reason to be sorry for having given it."

"After my mother's death, I took the money," said the daughter, "and gave it according to the dying directions of my venerated parent; not thinking that ever that cause would bring comfort to myself."—There appeared, indeed, no possibility of the benevolent act returning in any shape to bless the family of the liberal donor. What was given to effect a purpose so far off and among heathen nations, was never likely in any way to benefit those connected with the pious woman who had set apart this portion for the Lord's cause. But the daughter, who had with becoming diligence and care fulfilled her mother's dying bequest, and who inherited no small portion of her mother's spirit, at length had a son, who, as he grew up, gave symptoms of a state of mind and heart as opposite to that of his mother and grandmother as can well be imagined.

As this youth approached man's estate, he became very profligate, and bro't heart-rending trouble upon his mother. It is useless to describe the pangs a godly mother feels when her first-born, perhaps her favourite son, her hope for her hoary hairs, of her widowhood, turns out ill. This youth proved utterly unmanageable either by tenderness or authority. He threw off all regard to his friends, forsook them, entered into the army, and vanished altogether from their knowledge. The providence of God,

however, at length brought him to India. Here, after some time, he fell into the company of a missionary. The man of God dealt faithfully with the youth, who was much impressed, and could neither gainsay nor get rid of the good man's words. At length his convictions mastered his conscience and subdued his heart. He became an altered man, and gave such evidence as satisfied the missionary that a work of grace was indeed begun. The situation he was placed in as a soldier soon became distressing to him. His occupation was irksome enough; but the scenes of wickedness which he could not avoid filled his soul with disgust, and most eagerly did he long to escape from companions in whom he could no longer take delight, and in whose ways he could find nothing but shame and grief.

After a prudent trial of his steadfastness, the missionaries, influenced by a truly liberal and christian-like affection for the young man, procured his discharge from the army, and took him under their own immediate care. At length, so satisfied were they of the devoted piety, the zeal, and the talents of this young convert, that they encouraged him in the design of dedicating his talents to the missionary work. How delightful are the fruits of that grace which subdues the heart to the obedience of faith! Even irreligious and worldly men must admire so illustrious a work—so lovely a change as that we are now describing, when, from being a vicious, abandoned profligate, a young man becomes orderly, virtuous, and religious. But how will the christian reader triumph to find the grace of God changing this youthful warrior into a soldier of the cross, and turning him from the kingdom of darkness into that of God's dear Son!

But to return to the narrative:—As soon as an opportunity occurred, he wrote to his afflicted and bereaved mother, stating the great change that had taken place, and detailing the merciful dealings of the Lord with his soul, as well as the singular alteration which had taken place in his employment. All this was accompanied with the most humiliating expressions respecting himself, and with intreaties for the forgiveness of that kind and pious mother, whose affection he had neither appreciated nor improved. Let a parent conceive the mingled emotions of joy and surprise, of rapture and astonishment, which filled the mother's heart when she received this letter, when she read her profligate son's repentance, and his prayer for her *forgiveness*. "Forgive you, my son!" she cried out; "oh, how easy it is for me to forgive you!" What a moment was that! What a gush of feeling overcame the good woman, when she thought of her dying mother and the *twenty pounds!* It was like Joseph's being sent into Egypt, to prepare corn for the famished house of his father and brethren. Here was an answer to many prayers; here was a return, indeed, more than a hundred fold, poured immediately into her own bosom. It was the Lord's doing, and it was marvellous in her eyes.

But we have not yet done. This good woman had a younger son, who, in his early life, had been a child of great promise. He seemed likely to be the stay of his father's house, and the prop of his mother's age. His talents were superior; and all who knew him and witnessed his boyish years, argued well for the future, and blessed the woman that had such a son. But the fairest flowers are often nipt in the bud, or blighted as they begin to open and show their beauty and fragrance. Henry, for that was his name, fell by that snare which ruins so many promising youth—evil company. He became ensnared, fell into profligate habits, and resolved to go to India.

All this transpired before any information reached the family of the fate of the first son. Of course, the loss of the second, and the youth of the fairest promise and brightest gifts, was enough to break the heart of such a mother. The announcement of his resolution to go to India, was like tearing away the tenderest strings that were entwined around her heart. One already lost to her, and a second treading in his steps! O, it was almost too much for nature to bear, even though it was supported and succored by grace. All that a mother could do, she did. She wept—she prayed—she entreated—all in vain. The youth was resolved, and it was hopeless to attempt to bring him to a better mind. When things were arrived at this point, she gave him up, indeed, as lost to herself and his family, but as still in the hands of a merciful and gracious God.

This youth had not been long in India, before he too was brought into contact with some of the missionaries. After a short time, the sight and conversation of these good men, reminded him of scenes at home. He recollected his father's house, the gospel, the good instruction of his mother—her prayers, and tears and love. The seeds sprung up, though in a foreign clime, and though a long and threatening winter had passed over them. The result was a decided change of heart and conduct, upon which I need not expatiate. Soon after this change, it became evident that the climate disagreed with his constitution. His health and strength rapidly declined, and it became manifest that he would never return to tell his afflicted mother what the Lord had wrought for his soul. In this situation he was affectionately attended by the missionaries, who did all in their power to carry forward that work of grace, which was so auspiciously begun. They earnestly sought the peace of his mind, and the good of his soul, and they had the unspeakable happiness of reaping a rich reward of their labours.

While this younger brother lay ill, the elder, who knew nothing of what had transpired, and who resided several hundred miles in the interior of the country, had occasion to come to the very place where his younger brother was. He did not even know that he was in India; much less that he was ill; and least of all that he had become a converted character. But a mysterious and most gracious providence directed his steps to the very place where his brother was now dying. Having himself become a missionary, and being, of course, on terms of the strictest intimacy with the brethren at this station, it will easily be imagined that he would soon become acquainted with the case of the youth who was the daily object of attention and solicitude, and whose growing piety was to them a source of so much exalted gratification.

I need not detail his surprise at the discovery that this person, to whom their intercourse and instruction had been made so great a blessing, was his own brother. His grief at finding him in that situation was, I need not say, *alleviated* by finding that he had become a subject of divine grace. It was far outweighed, almost forgotten in the joy of discovering him, though on the borders of the grave, waiting for admission at the gate of the heavenly city. The first meeting of the brothers in this strange land, so wholly unexpected, and under such new and strange circumstances, is too much for description. Let the reader pause and imagine it. To the sick brother it was like the visit of an angel from heaven. To the elder it was like an opportunity of repairing some of the evil he had done to his father's house, and of healing some of the wounds he had inflicted on his mother's heart. But all this I shall not attempt to describe, fearing that already the narrative is beginning to wear the air of romance or fiction, and being anxious to avoid every semblance of artifice and studied effect.

It will be readily conceived that these two brothers, now united by the strong ties of christian affection, as well as by those of nature, would feel an indescribable satisfaction, the one in administering, the other in receiving, the attentions and services which such circumstances dictated. The eldest continued to the last administering to his younger brother all the comfort both for body and soul which was in his power; and the younger continued to receive with unutterable delight the brotherly attentions and the spiritual assistance, which had been so mercifully provided him in a strange and heathen land. At length he died, and the surviving brother, who had written, some time before, to his mother, the detailed account formerly mentioned concerning himself, and who had also written during his brother's illness an account of the circumstances in which he had found him, of their meeting, and of his brother's change of heart, now despatched a third letter, to announce to the bereaved mother the peaceful end of her son, and to console her for the loss, by the description of the happy days they had been permitted so unexpectedly and almost miraculously to spend together.

This last letter was committed to the care of a person about to sail for England, and who undertook to deliver it himself. The former communication, which the elder son had written many weeks before, respecting himself, met with delay on its passage. The last written letter, announcing the death of Henry, arrived the very day after that first mentioned. The person who had undertaken the delivery of the packet, took it to the good woman, and said, "I have brought letters from your son in India." She replied, with astonishment, "I received one but yesterday." "Then," said the stranger, you have heard of the *death* of Henry." She had not even heard of the meeting of the brothers. She had only just heard of the conversion of the son that first went abroad. The sudden announcement, therefore, of the death of Henry, quite overcame her. Though the day before she had heard the delightful intelligence, that her eldest son had become a Christian, a christian missionary; yet now this beclouded all. She thought—"My child is dead; dead in sin against God; dead in a foreign land, among strangers—heathens. Not one to speak a word of divine truth; to tell him of mercy; of a Saviour's dying love; of hope for the chief of sinners. No kind christian friend to pour out a prayer for his forgiveness, or to direct his departing spirit to that throne of grace, where none ever plead in vain."

A torrent of such thoughts rushed into her mind, and filled her heart with an anguish not to be described. She retired to her room, overwhelmed with sorrow, and sat for many hours. Describing her feelings at this juncture, she says:—"I could not weep: I could not pray: I seemed to be stupified with horror and agony. At last I opened the letters, and when I saw the handwriting of my eldest son, whose letter the day before had given me so much comfort, I was confounded. As I read on, and found that the brothers had met; that the elder had witnessed the last moments of the younger, and that this my second son had been met with by the missionaries, and by them turned from the error of his ways; that there was no doubt of the safety of his state, and that he had died in his brother's arms—O," she said, "it was indeed a cordial to my soul. How marvellous are the ways of heaven, that both my sons, after turning aside from the ways of God, and from every means of instruction at home, should be converted to God in a strange land! O, the twenty pounds," she thought; "and the last declaration of my dear dying mother—"You will never have cause to repent of giving it to the Missionary Society."

Religious Intelligence.

From the Vermont Chronicle.

MISSION TO BURMAH.

Intelligence has been received from the Baptist mission to Burmah, down to the last of May. Dr. Judson arrived at Amherst in January last, where he found Mr. and Mrs. Wade and four native converts, and where Mr. and Mrs. Boardman joined the other members of the mission in April. On the 28th of January, Dr. J. recommenced worship in Burmese, after an intermission of two years and a half. Arrangements for continuing the mission were hardly completed. Sir Archibald Campbell had removed his head quarters twenty-five miles up the river, whither most of the natives had followed him. As Amherst, however, is at the head of navigation, Dr. J. intends to remain there, at least till it shall be seen what government intends to do for it. Sir A. C. has offered grounds for a mission station near his residence, and a spot has been selected. Dr. J.'s little daughter died, April 24. On the 25th of February, Moung Ing, a native convert, was licensed to preach the gospel, and set out for Mergui, his former residence—the first native teacher, says Dr. J., we have ever sent forth. There are several natives who seem to be seriously inquiring after the truth, and one was baptised on the 20th of May. Of the former converts, 18 in number, all but two continued to conduct themselves well. Dr. J. received from citizens of Ava, and from government, for services as interpreter, $4,000; all which has been passed to the credit of the Board.

GLEANINGS FROM FOREIGN INTELLIGENCE.

Calcutta.—Thirty years ago, there was scarcely a Christian to be found in Calcutta. Now there are six episcopalian churches, five dissenting chapels, and probably more than 200 or 300 pious people.

Abdool Meseeh.—This venerable native preacher in India, whose journals have been read with so much interest, has gone to the final reward of his labours. A brief memoir will probably be given of him.

Van Ness.—That distinguished labourer in the bible cause, Dr. Van Ness, Roman Catholic minister at Darmstadt, is reported to be alarmingly ill.

Sister of a Missionary.—A sister of Rev. H. Baker, missionary at Travancore, died at sea, while proceeding from England, at her own expense, to join her devoted brother.

Jews in Constantinople.—One of the three Jewish converts at Constantinople has apostatised. The other two remain steadfast under accumulated sufferings—their imprisonment having been extended to three years.

Ward.—Rev. Mr. Ward, missionary at the Baptist station in Padang, on the island of Sumatra, has been obliged to remove to Bengal, on account of some collision between the natives and their European masters.

Scottish Missionary Society.—This society continue to have very urgent calls for missionary labourers, both from the eastern and the western worlds; but labourers cannot be obtained.

Burdwan, India.—Mr. and Mrs. Perowne, with their three children, have been obliged to leave this station on account of ill health, and reached England in September.

Malta.—Mr. Jowett had been indisposed in July; but not so as to stop the press. "Several weighty matters are continually before him;" such as the mission to Constantinople; the religious improvement of the Greeks, Egyptians, Abyssinians, & the oriental churches generally.

TOKEN FOR GOOD IN IRELAND.

Not long since, 490 Roman Catholic teachers and scholars, connected with the Irish [School] Society of Dublin, convened, and published resolutions asserting the right and benefit of searching the scriptures. On the 5th of September last, a similar meeting was held at King's court, at which 125 masters were present. They express a very high regard for the Irish Society, which has planted schools in the most destitute parts of Ireland, and taught the young, the middle aged and the old, to read in their own language of the wonderful works of God. They assert that the society is not protestant, nor of a proselyting character. They publicly proclaim, that some of their number are capable of examining; and have found that the reading of the scriptures, instead of being forbidden, is most strenuously enjoined by ancient fathers, popes and cardinals of the Roman Catholic church, and furnish extracts in proof of the fact. They descant on the right of conscience, and conclude thus: "Resolved, that our right, even as *Roman Catholics*, to read the scriptures, is incontrovertibly established; that when the scriptures are in Greek, Latin, Italian, French, &c. there is no just cause why they should not be also in Irish; and that since the Lord Jesus Christ has said "*Search the Scriptures*," no creatures or assemblage of creatures have a right to say—"*Search them not.*"—*Rec. & Tel.*

British & Foreign Bible Society.—It appears that very few of the bible societies on the continent of Europe, can co-operate with the society in London on the principles adopted at the two last annual meetings, inasmuch as the bibles used on the continent have from time immemorial contained the apochryphal writings. Letters to that effect have been received from the Frankfort, the Central Prussian, Saxon, Danish, Swedish, Hanoverian, and other societies. On the other hand, many pious individuals, and some of the smaller societies, have undertaken to circulate bibles without the apocrypha. The Secretary of the Lubec Bible Society writes, that he expects much benefit from the inquiry which is occasioned by the omission.—*Rec. & Tel.*

Germany, &c.—Near three millions of Protestants live in the states of Germany, which are under catholic princes; and five millions and a half of Catholics, in those which are under protestant rulers, mixed up with majorities of an opposite creed to their own. About half of the population of Wirtemberg are Catholics, where they and the Protestants, under equal laws, appear mutually to have forgotten the necessity of asking about each other's sentiments. In Prussia, where the proportion of Catholics to Protestants is about one third, every function of a citizen in civil and military life, is exercised by them indifferently.—*Lond. Bap. Mag.*

Catholic Superstitions in France.—"The superstitions which the revolution shook, or for a time abolished, are gradually reviving; and this religion of the senses is receiving new attractions from costly images and ornaments. I have seen a splendid image of the Virgin Mary, presented lately by the king to one of the churches, and carried in procession on Assumption day; as well as a magnificent funeral bed of St. Vincent de Paul, made this year, all of massive silver. The churches are receiving new paintings and representations in stained glass. In short, tho' all confess that there is a general indifference to what they call religion, yet they seem to be bent on reviving its forms."—*N. Y. Obs.*

Missions to Liberia.—Messrs. Handt, Sessing and Hegele, the three missionaries of the German Missionary Society destined to Liberia, were ordained at Auggen, in the grand duchy of Baden, on the 6th of May, and are now in England. There will shortly be in that colony, missionaries from at least three different societies—the American Episcopal Missionary Society, the American Board, and the society above mentioned.

Another State supplied with the Bible.—It is with great pleasure we learn from the Hartford Observer, that at a late meeting of the Connecticut Bible Society, it was resolved that every family in the state should be supplied with a bible within one year. Making the total population to which a similar resolution has been applied, 2,402,787; (including the total inhabitants of New-Jersey, Pennsylvania, Vermont, and Connecticut); or nearly one quarter of the entire population of the United States. May the work go on, till there shall not be a hamlet in the wide extent of our country, where is not to be found the word of life.—*N. Y. Obs.*

Winter Sunday Schools.—That Sunday schools may flourish in the winter as well as summer, both reason and experience have taught me.—For some years past I have been engaged in Sunday schools in the populous village and in the lonely district, having but here and there a solitary dwelling; and in all these places the schools were quite flourishing, and in some of them more flourishing in the winter than in the summer. The reasons for this are obvious.—The older class of scholars are more at leisure during the winter than summer. The younger class have less to amuse them out of doors. The winter evenings afford the best opportunities for committing lessons, and the cold winter is more favourable to study than the heat of summer. These reasons, sir, with some years experience, have fully satisfied me, that the Sunday school is not a summer's flower, which withers as soon as the bleak winds of autumn pass over it, but a perennial plant, which may be made to "yield her fruit," like the tree of life, in the paradise of God, "EVERY MONTH."—*Rev. J. J. Shipherd, before the Vt. S. S. Union.*

Seminary at Andover.—The Trustees of the theological institution at Andover have made an alteration in the plan of government, by which the office of President has been created. The Rev. Dr. Porter, Bartlett Professor of Sacred Rhetoric, has been appointed to fill the office, and has entered upon the discharge of its duties.

The Tract Magazine, which has been published two years at New-York, once in two months, is hereafter to appear monthly in a half sheet. Terms, 50 cents a year; and to those who become responsible for four copies or more every 5th copy gratis.

Tracts.—The Managers of the Philadelphia Branch Society have appropriated 80,000 pages of tracts to the missionaries who shall be employed in the year 1828, within the bounds of their operations, for gratuitous distribution.

Revivals.

From the New-York Observer.

MESSRS. EDITORS.—The insertion of the following in your paper will gratify many of your patrons in this vicinity, and oblige your humble friend and servant in the gospel,

NATHAN S. S. BEMAN.

Troy, Dec. 11, 1827.

It is known to many that a revival of religion has been going on in Stephentown, in the county of Rensselaer, for some time past, under the labours of the Rev. Charles G. Finney. Though quite in my neighbourhood, and though my heart has often been with that dear people, mingling in the scenes of solemnity and interest which have existed among them, yet it has not been in my power to visit the favoured spot till a few days since. The first Sabbath in this month I spent there by particular request, and assisted in the labours of the day. It was a sacramental Sabbath, and one of deeper and more tender interest I have rarely witnessed. *Twenty-three* persons were admitted to the church, making, with the former admissions since the revival commenced, *one hundred and one.*

Having been in some measure acquainted with the history of this congregation, and having occasionally preached to them, the wonderful change which has been wrought in them by the power of the Holy Ghost, had its full effect on my mind. When I saw the solemn multitude coming together from every quarter, at the hour of worship; the attentive eye, sometimes filled with tears, rivetted upon the speaker; the recent subjects of divine grace entering into covenant with God, and the grateful church seating themselves around the table of the Lord, I could not but compare the *present* with the *past*, and exclaim, "What hath God wrought?"

I preached in Stephentown twice in the month of June last; and *then* all was desolation. The church was reduced to a mere handful; probably there were not more than *twenty* resident members; and the congregation was scattered and almost extinct. A deserted sanctuary proclaimed the fearful condition and prospects of that people. Divisions of long standing and of a painful character had wasted the heritage of God. In August last their pastor was dismissed, having been installed within the period of a year, and his predecessor having been dismissed within *two* years. In this state of things, Mr. Finney visited them by the *urgent request* of some of the church members, who had frequently heard him preach in New-Lebanon, where he had been labouring in a revival of religion for a considerable time past. His preaching excited attention; convictions took place, and conversions followed. The presence and power of God were felt. The church awaked from her protracted slumbers, and a general movement upon the minds of the people was manifest to every observer. Meetings were multiplied, and became crowded. Some who "came to scoff, remained to pray," or to be prayed for. Divine influence seemed to pervade the whole community. Persons of all ranks—the rich and the poor, of all descriptions of moral character—the intemperate and profane, as well as the honest and sober, of all ages, from the hoary headed who are bending over the grave, down to little children who have just entered upon the responsibilities of life, have been numbered among the subjects of this work. A large number of *heads of families* are among them. The number of hopeful subjects I am not able to state. In addition to those who have already united with the church, there are, perhaps, *forty* or *fifty* more who will still declare themselves on the Lord's side; and there is reason to hope, that the revival will still go on. Though Mr. F. has left them, yet they are now supplied with a preacher, who, I trust, will be both faithful and successful.

Sabbath evening presented a scene which can be more easily *conceived* by the child of God, than *described* by a mortal pen. Mr. F. preached his last sermon, "ready to depart on the morrow." No attempt was made to excite the feelings; but as the speaker drew near the close, and adverted to their approaching separation, and charged the people of God, and especially the recent subjects of grace, to keep their eye on heaven and be faithful, that they might meet with joy and not with grief in eternity, the silence of death and the grave settled down upon the congregation; every mind seemed to be absorbed in future scenes—the victories yet to be achieved by faith on earth, and the blessings hereafter to be inherited in heaven.

Boston.—At the last monthly concert in Boston, it was stated that the inquiry meetings conducted by the pastors of the several orthodox congregational churches, were unexpectedly full the preceding evening—the numbers attending having very greatly increased within one week. One whose opinion on the subject is much relied on, expressed his belief that the prospects of the revival had never been so full of promise as at that time.—*Vt. Chron.*

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 25, 1827.

The present number closes the fourth volume of the Recorder. The usual recapitulation is deferred till the next number.

We commenced our labours, in the first instance, with a trembling hand, not knowing what circumstances awaited us. We felt all those embarrassments which are inseparable from a new undertaking; and those who favoured us had yet to learn whether a paper of this description would be able to sustain itself in this part of the country. The experiment has been made. A gradually increasing patronage has attended our labours; and should the extension be carried but a little farther, we might begin to calculate on "net proceeds" in favour of the institutions which specially forwarded the undertaking. In a country which is full of agencies and solicitations for patronage, every undertaking must stand or fall upon its own merits. We are, therefore, still dependent on our friends. We would urge them to individual exertions in behalf of the extension of the Recorder, and are ready to engage on our part, by the help of divine Providence, to continue our exertions with unabated ardour.

We have ever been determined that the Recorder should possess a definite and consistent character. It has been our aim at all times, besides communicating the most important intelligence, to maintain the fundamentals of christian doctrine, and the savour of evangelical piety, against the inroads of vital error and sectarianism. Our plan has had in some respects its disadvantages; yet till a better one can be found, we see no reason for abandoning it. It has secured us some warm friends, and stirred up some bitter enemies. The former, perhaps, are more numerous than we deserve; the latter we may claim as our *legacy*, if we are only found faithful. Thus far, our affairs on the whole have prospered. In the midst of difficulties and trials, which none but an editor can know, we are enabled to say, "Hitherto the Lord hath helped us." In him alone would we place our confidence; and to him would we continue to dedicate our feeble and unworthy exertions.

We had calculated on the enlargement of the Recorder at the commencement of the next volume; but this for the present must be deferred. A large paper is more easily edited than a small one; but it is the quality, rather than the quantity of matter, which constitutes the utility of such publications. Still we intend to enlarge the Recorder as soon as it shall be found practicable.

Review.—We had supposed that 'Pepperhill's' remarks might suffice for exposing the gross misrepresentations of "Honestus;" but it seems that the latter has now a New-England *endorser* in the Episcopal Watchman, printed under the patronage of Bishop Brownell. This circumstance has drawn out the Connecticut Observer, who seldom speaks without reason, and generally speaks to the purpose. The review which we publish to-day is intended for that anti-evangelical class of readers who seem ready to believe every thing, whether true or false, which favours their own views on the subject of revivals. We would add one circumstance, which has an important bearing upon the surreptitious and garbled extracts of private letters from Dr. Beecher. We assert from personal knowledge, and without fear of contradiction, that the misrepresentations of just such men as Honestus and his associates, were greatly instrumental in deceiving our eastern brethren about the *character* of the western revivals. Had they not been misinformed, they would either have held their peace, or expressed themselves in a different manner. But why bring *such garbled extracts* from Dr. B.'s private correspondence? Have they not read his printed sermon, which is of a recent date? Hear him:—

"Revivals of religion are alone adequate to the moral reformation of the world. All other means—science, legislation, philosophy, eloquence, and argument—have been relied on in vain. The disease is of the heart, and they reach it not. But revivals touch the deep springs of human action, and give tone and energy to the moral government of God. They multiply families that call upon the name of the Lord, and train up children in his fear, and churches, constrained by the love of Christ, to propagate the gospel. They elevate the standard of liberality, and augment the capital which is consecrated to the renovation of the world; and the importunity of prayer, which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morality, and breathe into legislation and the intercourse of nations that spirit of the gospel, which shall banish wars, and introduce peace upon earth and good-will towards men. They pour day-light upon darkness, and destroy, with a touch, the power of sophistry. Hence nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on: While, often, the chosen vessels of opposition fall under their power—sending panic and rage through

the ranks of the enemy. ☞ It is owing to this power of revivals, that they are every where, by the wicked, so much spoken against; and all the infirmities of humanity, which attend them, gathered up with such exultation, and urged as confirmation strong, that they are the work of man, and not the work of God."

The Doctor would indeed deprecate the prevalence of fanaticism. The western brethren would equally deprecate it. But the difference between fanaticism, and the genuine work of the Spirit, is as palpable as that which exists between light and darkness; and the day is coming, when the avowed enemies of religion shall understand this difference, to their everlasting disgrace. Would that they were wise in time—"that they understood this; that they would consider their latter end!"

To our constant Readers—we would add a single remark. There is great danger that the discussions which have been occasioned by the recent powerful opposition to revivals, will be made the means of grieving the Spirit, and stopping the progress of the work. Thus the adversary would have it. If he can bring about the general prevalence of a carnal spirit, so that one shall be of Paul, another of Apollos, and another of Cephas, he will exactly secure his purpose. Let our christian readers beware, for there is imminent danger. The Corinthians of old were zealous; they were the warm advocates of men and of measures. Their whole souls seem to have been embarked in the cause. Yet in one thing they were wrong, and were justly reproved for their carnality by the apostle of the Gentiles. Something of this same spirit, it is to be feared, is now prevailing. It is true that some share of discussion is indispensable for the maintenance of truth; but this should be prosecuted only in a christian spirit, and *chiefly* by those who are "set for the defence" of the cause. Private Christians, for the most part, should have little to do with such matters. Let them show their attachment to revivals, by living near to God, walking in his statutes and ordinances, admonishing each other daily, keeping themselves unspotted from the world, praying for the peace of Jerusalem, and intreating the impenitent around them to turn and live. It is right, indeed, to honour whom God honours; but the surest way of doing so is to obey and honour God, and not by the indulgence of a carnal, censorious or acrimonious spirit. There is great cause at the present time for vigilance and circumspection.

Cherokee Newspaper.—We have received from Elias Boudinot, a prospectus of "The Cherokee Phœnix," a newspaper, to be devoted to the improvement of the Cherokees in literature, politics, morals and religion. The paper is to be issued in January, at $2 50 advance; and Mr. Boudinot, who possesses no mean qualifications, is to be editor. The sheet is to be of the super-royal size, and the matter will appear partly in the Cherokee and partly in the English languages. Would it not be well for the friends of Indian improvement to lend a helping hand?

Correspondence of the Western Domestic Missionary Society, communicated

For the Western Recorder.

NO. III.

Extract of a letter to the Executive Committee.

W—— and C——, about ten miles distant from each other, form one church—in all not more than twenty members. This church has to cope not only with its own infancy and poverty, but with all those numerous evils arising from the unhappy divisions of many towns into different denominations, and errorists. In these two places I have spent several Sabbaths, besides preaching on other days.

At W—— there is a Sabbath school, under good regulation, and persevering, well-directed operation. The church is feeble, but maintains the doctrines of the bible to a high degree of purity.

At D——, to the second Presbyterian society, my attention has been mostly confined. About a year since, this church, by an act of Presbytery, was set off from the church at C. which then embraced the whole town of D——. The second church consists of about thirty members.

Since I came among this people, a bible class has been formed and attended with increasing interest; likewise a tract society, auxiliary to the branch tract society at Utica, which promises to flourish and exert a happy influence. The church have also resolved themselves into a branch of the missionary society auxiliary to the W. D. M. Society. There is likewise quite a flourishing Sabbath school, which has been under efficient management for four or five years.

Besides preaching on the Sabbath, I have lectured in different parts of the town, visited the schools, and "from house to house," and attended prayer and conference meetings during the week. The monthly concert is regularly observed. The Lord's supper was administered about two months since, when three were admitted to the communion.

Since I came to this place, our hearts have at several times been cheered with the prospect of an immediate revival. In the judgment of charity, two or three persons have been brought into the glorious liberty of the gospel of peace. One very uncommon case occurred. It was that of a young man. This young man, about the first of December, let himself out on hire to the man in whose family I resided. He was as hopeless to human view as any other. He had been nurtured on the lap of impiety, and brought up among scoffers at religion and blasphemers of God. Thus hardened in sin, and bold and determined in hostility against every thing that bore the name of christianity, he left the neighbourhood of his ungodly companions. As he was about leaving, they accosted him thus: "*Now you are going among those religious people; and if you don't look out they will have you down.*" He affirmed with an oath, that he should "*be the last man.*" Thus he determined, and thus he persevered, neglected and spurned all the means of grace. He even refused to be present at family prayers, and spent God's holy day in strolling the town in company with the wicked. Being unable to approach him, excepting at his meals, I seized the opportunity; but his heart seemed as hard as a "nether mill-stone," and fully bent on rebellion against God. Such was his enmity and opposition of heart to all holiness, that when he saw Christians kneel to pray, he said, "*he felt as though he could trample them under his feet.*" When his case was wholly despaired of by others, one day about the middle of February, as he was labouring alone in a barn, the Lord in a sovereign and irresistible manner convicted him of his sins. The night was to him restless. The next morning, instead of absenting himself from prayers, as he was wont to do, he lingered; and when the family retired for prayers, expressed by his looks a desire to join them. One beckoned to him, and he readily entered the room. After reading and singing, the family all knelt; when he, to their astonishment, fell upon *his* knees, and before a word was uttered, burst into sobs and groans. On inquiring what was the matter—"*O!*" said he, "*I am a great sinner: I am so great a sinner, it seems to me God will not pardon me.*" Often during the day he would cry aloud for mercy. Thus he continued until the next day; when, on his knees in the barn, where God first met him, he found peace to his troubled soul, and now stands a monument of the sovereign grace and power of God.

One thing more I will notice before closing. It has long appeared to me that baptised children of the church have been most criminally neglected. Accordingly, about the first of March, a church meeting was appointed, and a punctual attendance was requested of parents and all the baptised children. At this meeting a thorough examination was entered into with parents, concerning the mode of religious and family instruction adopted by each one; and questions like the following were asked:—

1. Do you catechise your children?
2. Are you careful to have all present at family prayers?
3. Do you take your children, one by one, and retire to your closet, and pray with and for them?
4. Do you keep them as far as possible from the influence of bad example?
5. Have you often reminded them of the covenant relation in which they stand to the church?

These, and others of the same nature, drew humiliating confessions from all; and new resolutions were at once formed.

This investigation of the duty of christian parents to their children, led me to fear very much that the good old way of assembling in families on the Lord's day, for catechising and religious instruction, was, since the institution of Sabbath schools, almost forgotten. And are parents to become less faithful themselves, because other means are used? These things ought not so to be; and cannot be, without endangering the souls of their children. O, how will the blood of baptised children, thus neglected, cry out against many fathers and mothers, in that great day of solemn adjudication!

The children of the church were next addressed, as the dear pledges of covenant vows. I conversed with them personally, in plain and familiar language; endeavouring to impress on their minds that they all had wicked hearts, and that they must be changed before they could go to heaven. The season was affecting. Both parents and children were in tears.

This meeting led to the appointment of another, and another for children only; the result of which has been the serious concern of some.

The little church tender their gratitude to the generous benefactors of your society, for the aid they have already received; and have exerted themselves, and are willing, to the utmost of their ability, to support the gospel among them. Besides, they have contributed to your treasury $4.60. May the Lord prosper you abundantly. Your's, &c.

Political.

FOREIGN.

Destruction of the Turko-Egyptian Fleet.—The late arrivals at New-York have brought the highly gratifying intelligence of the total destruction of the Turko-Egyptian fleet in the harbor of Navarino, on the 20th of October, by the combined squadrons of England, France and Russia. This intelligence is not only important as it respects the event it announces, but much more so in reference to its necessary consequences. The allies are now committed for the accomplishment of what has been so successfully commenced; and unless the Sultan should disavow the proceedings of Ibrahim Pacha, and submit to the conditions required of him, which is quite improbable, the contest must end in the emancipation of Greece, and the expulsion of the Turks from Europe. We subjoin the details of the late intelligence, as far as our limits will admit, from the New-York Statesman:—

NEW-YORK, *December* 17.

By the William Thompson, from Liverpool, and the Bayard, from Havre, we have received London and Paris papers to the 16th of November.

Our readers will rejoice to learn, that, by an united and tremendous effort of the allied squadrons, *THE TURKISH AND EGYPTIAN FLEET IS DESTROYED*, and that the salvation of Greece may be considered as certain. God's vengeance, so long delayed, has, through his instruments, been at length visited upon the merciless Turks; and we may now hope for the peaceful return of the exiled Greeks from the caves of the mountains, and for peace and plenty in their blood-stained vallies.

The total destruction of the combined fleets of Turkey and Egypt, by the English, French, and Russians, forms one of the grandest eras in the history of naval warfare. The battle was fought at anchor, and was necessarily bloody and destructive.

We have received (says the London Courier) in a private letter, the following statement of the conflicting forces, and of the result:—

English Force.—Three sail of the line, four frigates, one corvette, three brigs. *French Force*—Three sail of the line, two frigates, two schooners. *Russian Force*—Four sail of the line, four frigates. Total of the allies--26 sail.

Turkish Force—Three sail of the line, four double frigates, nineteen frigates, fourteen brigs, twenty-four corvettes, six fire ships. Total, 70 sail.

There were besides, about forty transports and other vessels formed behind the Turkish fleet. The result is: one Turkish line of battle ship burned; two driven ashore, wrecks; one double frigate sunk; one on shore, a wreck; two burned; fifteen frigates burnt and sunk; three on shore, wrecks; one ashore, masts standing; fifteen corvettes burned and sunk; four on shore, wrecks; nine brigs burnt and sunk; one on shore, masts standing; six fire ships destroyed, and three transports. So that it appears that of the whole seventy vessels of war, only eight of the smaller classes were afloat, which is probably to be accounted for from their small draft of water, enabling them to haul in close under the batteries ashore, and which appear to have been very formidable.

The total killed in the British fleet was 75, and wounded 197. In the French fleet 45 killed—79 dangerously wounded, 65 wounded. From the dispatches it does not appear that the Russians suffered much. The carnage in the Turkish ships, the crews of which fought with desperation, was horrid. In one of the largest 650 men were killed! and in another 400! The allied fleets carried *one thousand two hundred and sixty guns*, and the Turkish fleet *one thousand seven hundred and eighteen guns*. The former had an advantage in the weight of metal, but the latter, on the other hand, had the assistance of the heavy batteries on shore. Four of the Turkish frigates were, in fact, sixty-four gun ships.

It is stated, says the London Courier, that affairs were brought to this crisis by the bad faith and cruelty of Ibrahim Pacha, who, finding that he would not be allowed to commit naval hostilities, resolved, in defiance of the armistice, and in breach of his solemn promises, to wreak his vengeance on the whole Greek population; and this savage determination he was carrying into effect, by burning houses, destroying agriculture and trees, and even massacreing women and children.

A letter from Lieut. Hamilton, who had been sent on shore to make observations, to Admiral Codrington, dated the 18th of October, states, that on approaching the coast, the smoke gave token of the work of desolation, and that upon landing, he found the distress of the inhabitants driven from the plain, shocking; women and children dying every moment of absolute starvation, and hardly any having better food than boiled grass!!

The English squadron was commanded by Admiral Sir Edward Codrington; the French squadron by Chevalier de Rigney, and the Russian squadron by Count Heyden.

Admiral Codrington's official account is dated "Port of Navarino, Oct. 21." It is of considerable length. The following extracts comprise all that can be interesting to our readers:—

"My colleagues, Count Heyden and Chevalier de Rigney, having agreed with me that we should come into this port, in order to induce Ibrahim Pacha to discontinue the brutal war of extermination, which he has been carrying on since his return here from his failure in the gulph of Patras, the combined squadrons passed the batteries, in order to take up their anchorage, at about two o'clock yesterday afternoon.

"The Turkish ships were moored in the form of a crescent, in three lines, with springs on their cables, the larger ones presenting their broadsides towards the centre, the smaller ones, in succession within them, filling up the intervals.

"The combined fleet was formed in the order of sailing in two columns, the British and French forming the weather or starboard line, and the Russian the lee line.

"The Asia led in, followed by the Genoa and Albion, and anchored close alongside a ship of the line, bearing the flag of the Capitana Bey, another ship of the line, and a large double-banked frigate, each thus having their proper opponent in the front line of the Turkish fleet.

"I gave orders that no gun should be fired, unless guns were fired by the Turks; and those orders were strictly observed. The three English ships were accordingly permitted to pass the batteries to moor, as they did with great rapidity, without any act of open hostility, although there was evident preparation for it on board all the Turkish ships; but upon the Dartmouth sending a boat to one of the fire vessels, Lt. Fitzroy and several of her crew were shot with musketry. This produced a defensive fire of musketry from the Dartmouth and La Syrene, bearing the flag of Rear-Admiral de Rigney. That was succeeded by a cannon shot at the rear admiral from one of the Turkish ships, which, of course, brought on a return, and thus, very shortly afterwards, the battle became general. The Asia, although placed alongside of the ship of the Capitana Bey, was even nearer to that of Moharem Bay, the commander of the Egyptian ships; and since his ship did not fire at the Asia, although the action was begun to the windward, neither did the Asia fire at her. The latter indeed sent a message, "that he would not fire at all," and therefore no hostility took place between our two ships, for some time after the Asia had returned the fire of the Capitana Bey.

"In the mean time, our excellent pilot, Mr. Peter Mitchell, who went to interpret to Moharem my desire to avoid bloodshed, was killed by his people in our boat along side; whether with or without his order I know not; but his ship soon afterwards fired into the Asia, and was consequently effectually destroyed by the Asia's fire, sharing the same fate as his brother admiral on the starboard side, and falling to leeward a mere wreck. These ships being out of the way, the Asia became exposed to a raking fire from vessels in the second and third line, which carried away her mizen mast by the board, disabled some of her guns, and killed and wounded several of the crew. This narration of the proceedings of the Asia would probably be equally applicable to most of the ships of the other fleet. The manner in which the Genoa and Albion took their stations was beautiful; and the conduct of my brother Admirals, Count Heyden and the Chevalier de Rigney, throughout, was admirably and highly exemplary.

"This destructive battle was continued, with unabated fury, for four hours, and the scene of wreck and devastation which presented itself at its termination was such as has been seldom witnessed. As each ship of our opponent became effectually disabled, such of her crew as could escape from her, endeavoured to set her on fire, and it is wonderful how we avoided the effects of their successive and awful explosions."

After noticing the gallant conduct of various officers, and mentioning, with much feeling, the loss of Capt. Bathurst, of the Genoa, Capt. Bell, commanding the royal marines of the Asia, and Mr. Wm. Smith, the master, he adds—

"When I contemplate, as I do with extreme sorrow, the extent of our loss, I console myself with the reflection, that the measure which produced the battle was absolutely necessary for obtaining the results contemplated by the treaty, and that it was brought on entirely by our opponents.

"When I found that the boasted Ottoman word of honour was made a sacrifice to wanton, savage devastation, and that a base advantage was taken of our reliance upon Ibrahim's good faith, I felt a desire to punish the offenders. But it was my duty to refrain, and refrain I did; and I can assure your Royal Highness, that I would still have avoided this disastrous extremity, if other means had been open to me.

"The Asia, Genoa, and Albion, have each suffered so much, that it is my intention to send them to England, as soon as they shall have received the necessary repairs for their voyage.

"The loss of men in the Turko-Egyptian ships must have been immense, as his royal highness will see by the accompanying list, obtained from the secretary of the Capitana Bey, which include that of two out of the three ships to which the English division was opposed."

The following is the statement made by the secretary of the Capitana Bey, alluded to in Admiral Codrington's letter:—

"3 Turkish line of battle ships; 1 Turkish Admiral—84 guns, 850 men, 650 killed; 1 do. 84 guns, 850 men; 1 do. 76 guns, 850 men, 400 killed. 4 Egyptian double banked frigates—64 guns each, from 450 to 500 men. 15 Turkish frigates—48 guns, from 450 to 500 men. 18 Turkish corvettes, 3 Egyptian ditto—from 18 to 24 guns, 200 men. 4 Turkish brigs, 3 Egyptian ditto—19 guns, from 130 to 150 men. 5 Egyptian fire vessels. 35,000 Egyptian troops in the Morea, 4000 of whom came with the above ships."

The day after the battle, the following declaration, signed by the English, French and Russian admirals, was transmitted to the Turkish chiefs;—

"As the squadrons of the allied powers did not enter Navarino with a hostile intention, but only to renew to the commanders of the Turkish fleet propositions which were to the advantage of the Grand Seignor himself, it is not our intention to destroy what ships of the Ottoman navy may yet remain, now that so signal a vengeance has been taken for the first cannon shot which has been ventured to be fired on the allied flags.

"We send, therefore, one of the Turkish captains, fallen into our hands as a prisoner, to make known to Ibrahim Pacha, Mouharem Bey, Tahir Pacha and Capitana Bey, as well as all the other Turkish chiefs, that if one single *musket* or *cannon shot* be again fired on a ship or boat of the allied powers, we shall immediately destroy all the remaining vessels, as well as the forts of Navarino, and that we shall consider such new act of hostility, as a formal declaration of the Porte against the three allied powers, and of which the Grand Seignor and his Pachas must suffer the terrible consequences.

"But if the Turkish chiefs, acknowledging the aggression they have committed by commencing the firing, abstain from any act of hostility, we shall resume those terms of good understanding which they themselves have interrupted. In this case they will have the white flag hoisted on all the forts before the end of this day. We demand a categorical answer, without evasion, before sunset."

The latest London papers mention as a report, that Ibrahim caused a white flag to be displayed before sunset; while other accounts state, that Ibrahim was not at Navarino at the time of the battle, having been engaged for a fortnight in the interior of the Morea, pursuing the Greeks in the mountains, crucifying and burning the priests, and causing the men, women and children to be put to death by the sword.

Another account states, that the flags of the allied powers were flying on the forts of Navarino, two days after the battle.

The French official account adds but few particulars to that given by the English admiral. Two of the French ships of the line were to return to Toulon, to repair their masts.

It appears that Admiral Codrington required the Greeks to refrain from hostilities, as well as the Turks. In consequence of which, an expedition to Albania, meditated by Lord Cochrane, was abandoned.

Another splendid Victory.—A letter dated at a camp near Vortizza, Sept. 30th, describes another splendid victory, which, though eclipsed by the great one above recorded, must be of eminent service to the Grecians. A flotilla of Greek vessels, composed of a brig, two schooners, a gun boat, the steam boat Perseverance, Capt. Hastings, and another gun boat, encountered in the gulf of Lepanto six Turkish vessels, three Austrian merchantmen with supplies for the Turks, and some smaller vessels. On the 20th, at about 10 o'clock, Captains Hastings and Thomas attacked the Turkish vessels, and in a few minutes we saw the smoke ascending from one of the vessels which had taken fire.—The engagement lasted about half an hour, and in that short time the two intrepid Englishmen succeeded in burning all the Turkish vessels, with the exception of one, which they sunk. The Austrian vessels were captured.

Another Naval Action.—Gibraltar papers to the 8th November, received in Boston, give an account of an action between the Algerine and French squadrons, which lasted several hours, when the contending parties separated, without apparent damage, or without any apparent design or purpose to renew the contest.

DOMESTIC.

Congress.—The proceedings of Congress are as yet rather uninteresting, and will probably remain so until after the hollidays.

In the Senate, on the 12th inst. Mr. Harrison brought in a bill to repeal in part the duty on salt; which was ordered to a second reading.

Mr. Randolph has declined acting on the committee of ways and means, on account of the feeble state of his health. Mr. Smyth, of Virginia, has been appointed in his place; and Mr. M'Duffie, being next to Mr. Randolph on the committee, becomes its chairman.

Report of the Secretary of the Treasury.—This report is just published. It exceeds in length any of his former reports, and nearly fills two of the vast pages of the Intelligencer. The greater part of it is a formal dissertation upon the paramount usefulness of manufactures. An increase of duties on woollen goods and foreign wool, fine cotton goods, bar-iron, and hemp, and a reduction of the imposts on teas and wines, are recommended, argumentatively, to Congress.

Albany.—The well known stand, called Robison's corner, at the corner of State and North-Market streets, in Albany, with very indifferent buildings upon it, sold at public auction, last week, for $33,500. The lot comprises an area of 2461 superficial feet, and the purchase is considered a bargain.

Trade of Buffalo.—The number of clearances from the port of Buffalo, in 1819, was 96; in 1827, it was 561.

DEATHS.

In this village, on the 19th inst. Capt. *Hiram Luther*, aged 27.

In Williamsville, Erie co. on the 10th inst. *Benjamin Ellicot*, Esq. late of Batavia, aged 63.

SURVEYOR-GENERAL'S Office, State of New-York, Albany, Dec. 4, 1827.

NOTICE is hereby given, that on Thursday the thirty-first day of January next, at ten o'clock in the forenoon, at this office, will commence the sale, by auction, of the unsold and reverted parts of the land comprised in the village plot of *Oneida Castleton*, among which is a valuable *Mill-Site*, on the Oneida creek, immediately below the bridge where the Seneca turnpike road crosses it. The minimum prices will be according to the valuations lately made.

The conditions of sale will be, that one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest, to be annually paid at the rate of six per cent. per annum. SIMEON DE WITT, *Surv. Gen'l.*

NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee-street, have just received a large addition to their assortment of *BOOKS*; among which are the following:—

An elementary Course of Biblical Theology, translated from the works of Professors Storr and Flatt, &c. &c.
1st vol. of a Commentary on the Epistle to the Hebrews, by Professor Stuart.
Analysis of the Principles of Rhetorical Delivery, by Professor Porter.
Mental Discipline, or Hints on the cultivation of moral and intellectual Habits, addressed particularly to Students in Theology & Young Preachers, by Henry F. Burder.
An Essay on the importance of considering the subject of Religion, addressed particularly to Men of Education, by John Foster.
Scott's Bible, new quarto edition, superior to any former edition from the American press.
Henry's Commentaries, the 5th vol.—Hastings & Tracy are agents for this work, and will supply individuals or companies at the publisher's prices. Companies will be charged with the transportation.
The Assistant to Family Religion, by William Cogswell, A. M.
Stuart's Letters to Rev. Wm. E. Channing.
Letters on Clerical Manners and Habits, by Samuel Miller, D. D.
Memoirs of the Life of Mrs. Ramsey.
Erneste on Interpretation.
The Eclectic and General Dispensatory, comprehending a system of Pharmacy, Materia Medica, the Formulæ of the London, Edinburgh and Dublin Pharmacopœias, Prescriptions of many eminent Physicians, and Recipes for the most common Empiric Medicines, collected from the best authorities, by an American Physician.
The complete Works of Mrs. Opie, in 12 vols.
The Governess, or the Young Female Academy, by Mrs. Sherwood.
Dunallan, or Know what you Judge, by the author of Decision and Father Clement, 2 vols.
Sequel to the American Popular Lessons, by the author of those Lessons.
The Token, a Christmas & New-Year's Present.
Poems, by Mrs. Sigourney.
Goodrich's Geography, with a large and improved Atlas.
Blair's Outlines of Ancient History, on a new plan.

They have also on hand,

A large assortment of *STATIONARY*, comprising a great variety of Blank Books, Letter & Writing Paper, &c.—with a general assortment of *SCHOOL BOOKS*; all which will be sold, wholesale or retail, on the lowest terms.

Utica, Dec. 25, 1827.

NEW GOODS.

B. S. LYMAN is just receiving a general assortment of Seasonable DRY GOODS, which he will sell low for Cash, at No. 34, Genesee-street, two doors below the Post-Office; where he will be very happy to wait on all who will favor him with their custom.

Utica, Dec. 18, 1827. 51w6

Teas & Cassia.

100 Chests Hysonskin, Tonkay, Old Hyson, and Young Hyson TEAS,
100 mats CASSIA, For sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

Lump & Brown Sugars.

10 Hhds. Lump SUGAR, } Just received,
12 do. Brown Do. } and for sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

Tobacco & Snuff.

80 Kegs Plug TOBACCO, }
5 tierces SNUFF, } For sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

Malaga Wine.

20 Casks Malaga WINE—Offered for sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

PROMPT PAY.

Wines, Teas, Sugars, Liquors, Fish,
And a general variety of Articles in the *GROCERY LINE*,

THE Subscribers are now receiving from *New-York* and *Albany*, and offer them to *Merchants* in the country, to *Tavern-Keepers*, and to *any* who may favor them with their custom, at either wholesale or retail, as *cheap* of the *quality* as can be bought, for *prompt pay*.

T. B. Segur & Co.
Corner of Genesee & Bleecker Sts.

N. B.—For sale as above, LAMP OIL, of *superior quality*.

☞ PRODUCE received in payment, at fair prices, for any of the above articles.

Utica, Dec. 11, 1827. 50tf

DEFAULT having been made in the payment of a part of the money secured by a mortgage, bearing date the eighth day of December, 1823, executed by *Henry F. West* to *Russel Clark*, for twelve hundred dollars, on the the following described parcel of land, to wit:—All that certain piece or parcel of land, situate in the village of Manchester, county of Oneida, and state of New-York, bounded as follows, to wit: Beginning in the centre of the Seneca turnpike road, adjoining the land of David Pixley, and running thence northerly along said Pixley's line, three chains or thereabouts; thence easterly along said Pixley's line, four rods, to the line of a piece of land owned by Jesse Carpenter; thence southerly along said Carpenter's line as aforesaid, to the centre of said turnpike; and thence westerly along the centre of said road to the place of beginning; containing forty-eight rods of land, more or less—Notice is hereby given, that by virtue of a power contained in said mortgage, said premises will be sold at public auction, as the law directs, at the house called Shepard's Hotel, in Utica, on the fifth day of July next, at ten o'clock, A. M. of that day. Dated December 24, 1827.

RUSSEL CLARK.

T. E. Clark, Att'y. 52

BY order of James Dean, Esq. one of the judges of Oneida common pleas, counsellor, &c. notice is hereby given to all the creditors of *John Wheeler*, of Westmoreland, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the fifteenth day of March next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 24th day of December, 1827. 52 JOHN WHEELER.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Atlantic Souvenir for 1828.

SABBATH EVENING.

Lisn! there is music in the air:
It is the Sabbath evening bell,
Chiming the vesper hour of prayer,
O'er mountain top and lowland dell,
And infancy and age are seen,
Slowly winding o'er the church-yard green.

It is the eve of rest; the light
Still lingers on the moss grown tow'r,
While to the drowsy ear of night,
Slowly it marks the evening hour.
'Tis hush'd! and all is silent there,
Save the low, fervent voice of prayer.

And now far down the quiet vale,
Sweet hymnings on the air float by;
Hushing the whip-poor-will's sad wail
With its own plaintive melody.
They breathe of peace, like the sweet strains
That swept at night o'er Bethle'm's plains.

And heads are bow'd, as the low hymn
Steals thro' that gray and time-worn pile,
And the altar lights burn faint and dim,
In the long and moss-grown aisle;
And the distant foot-fall echoes loud,
Above the hush'd and kneeling crowd.

And now beneath the old elm's shade,
Where the moon-beams may not smile;
Bright flow'rs upon the graves are laid,
And sad tears shed unseen the while;
The last sweet gift affection brings,
To deck the earth to which it clings.

How beautiful those simple flowers
Strew'd o'er that silent spot still sleep,
Still wet with summer's gentle showers,
As if they too could feel and weep!
They fade and die; the wint'ry wind
Shall leave no trace of them behind!

The bright new moon hath set; the light
Is fading on the far blue hills;
And on the passing breeze of night,
The music of their thousand rills
Comes echoing through the twilight grey,
Save the lone watch-dog's distant bay.

The crowd hath pass'd away; the prayer
And low breath'd evening hymn are gone;
The cold mist only lingers there,
O'er the dark moss and mould'ering stone,
And the stars shine brightly o'er the glen,
Where rests the quiet homes of men. F. M.

Concerts.—Several concerts of *sacred* music, chiefly of *dramatic* character, have been recently advertised in New-England. In the present state of the art, great care is necessary to secure the production of legitimate effects. It is easy to set the multitude agape, and make them praise the music; and it is oftener easy to call forth tears of sensibility. Yet all this is often done—strange as the assertion may seem—directly to the disparagement of the best interests of sacred music. People, as in listening to *great preaching*, may here be induced to stare at wrong objects, and to shed tears of mere unproductive sentimentality. The directors of concerts should look well to this subject, if they desire to exert a proper influence over the minds of their hearers. Concerts *might* be made greatly instrumental in forwarding the interests of church music; but that they have often confounded the distiction between worship and exhibition, is a fact too notorious to be denied. A volume would fail to show the importance of this distinction.

Miscellaneous.

INTEMPERANCE.

The following remarks are taken from a review of Dr. Beecher's and Mr. Palfrey's Discourses, and Mr. Sprague's Address, on the subject of intemperance:—

From the Christian Spectator.

"No one knows," says a correspondent in the National Philanthropist, "what a deep and dreadful hold intemperance has obtained, till he has examined for himself. I made something of an accurate estimate of the number of the habitually intemperate in two towns in New-England, each containing about one thousand two hundred inhabitants. In one, the amount was thirty-five, and in the other, forty." These towns, he represents, as by no means distinguished for intemperance. Taking them as an example, with a large abatement, allowing only thirty drunkards to every one thousand inhabitants, he calculates that the number of drunkards in New-England is nothing short of thirty-seven thousand. We are confirmed in the opinion, that this estimate is not beyond the truth, by our own calculation. Out of a population of two thousand, in a place whose standard of morality is above the ordinary level of towns in New-England, we found it easy to select fifty habitual drunkards, leaving out of the account numbers who drink extravagantly, and some who become occasionally intoxicated. This would bring us to the same results—one habitual drunkard to every forty persons. According to these calculations, there are, in the United States, not much short of three hundred thousand drunkards.

These examples are taken from small towns, in the most moral and best instructed parts of the community. If we take into consideration the greater prevalence of intemperance in our large towns, and in those parts of the country which are less under the restraints of christian institutions, the amount will be still more appalling.

Three hundred thousand! a formidable army! not indeed to the foes of our country, but to all her best citizens; an army who wage against her wealth, her domestic peace, her social happiness, and her hopes of eternal felicity. The destruction of human life, by this vice, is immense. Mr. Palfrey states the annual number of deaths in the United States, which are produced directly by intemperance, to be ten thousand. So say the committee of the American Society for promoting Temperance. But by data which Mr. P. introduces, it appears that this estimate is much too small; that from the bills of mortality, in several places, the number of deaths produced directly by this cause cannot be less than thirteen thousand. From data, which, he says, seem to have been accurate as far as they went, he computes, that intemperance was the remote or proximate cause of the death of about three persons yearly, in a population of a thousand; and accordingly the number of deaths thus caused annually, in the United States, is thirty-six thousand. This computation is corroborated by two documents, preserved in a note. "In Portsmouth, twenty-one persons died by excess in drinking last year, (1826). This place had, at the last census, a population of seven thousand, three hundred and twenty-seven. The Medical Association of the city of New-Haven, in a late publication, say, "On referring to the list of deaths in this town during the year 1826, we find, that of the ninety-four persons over twenty years of age, more than one-third were, in our opinion, caused, or hastened, directly, or indirectly, by intemperance; and on referring further back, we find a similar proportion imputable to the same cause for the two years preceding."

Assuming these documents as the basis of a calculation, it will lead to nearly the same result. Thirty-one deaths by intemperance in a population of eight thousand three hundred and twenty-seven, which is that of New-Haven, is a small fraction less than one to two hundred and seventy; and this proportion in ten millions, would be more than thirty-seven thousand. No disease, then, is so destructive to human life, in our country, as intemperance. No pestilence spreads so wide a desolation, or causes so deep a lamentation. About thirty-six thousand in our country every year are guilty of voluntary suicide!

The expense of ardent spirits to the country is enormous.

According to the estimate of Mr. Palfrey's discourses, and several other respectable documents, the quantity consumed annually in the United States, is not less than forty-five millions of gallons, and the expense he calculates at thirty millions of dollars. The estimation of the committee of the American Society for the Promotion of Temperance, is forty millions of dollars, and the expense of the pauperism occasioned by the improper use of spirits, is twelve millions of dollars; making an annual expense of more than fifty millions of dollars. Considering this expense to be only thirty millions of dollars, Mr. P. observes, it is a sum greater than that levied for the support of the general government, in all its branches, in the proportion of five to two. According to his estimation, the state of Massachusetts pays annually six hundred and fifty thousand dollars for the maintenance of the joint interest of learning and religion; and one million five hundred thousand dollars, at the lowest computation, for ardent spirits. If we add to the above fifty millions of dollars, the charities bestowed upon the intemperate and their families, the waste, loss of labour, and the cost of the legal prosecutions, occasioned by intemperance, the amount would be swelled beyond our suspicions. Such is the price of our degradation and misery. Verily "the way of transgressors is hard."

The above estimates, though not arithmetically accurate, have been cautiously kept within the truth. Such then is the prevalence of the vice which has caused alarm. And is there not reason? Thirty-six thousand lives are annually sacrificed to this Juggernaut; near three hundred thousand masses of living corruption are stalking among us, polluting the moral atmosphere, and scattering pestilence among those who are not yet contaminated; and for this we pay more than fifty millions of dollars.

"It is a scourge, which has come upon the breadth of the land," and has entered our pleasant places. If it be permitted to proceed but a little longer, resistance will be unavailing.

A vast proportion of the cases of confirmed intemperance may be traced, not so much to any innate depravedness, as to the crafty workings of the unreproved usages of society; and we, who continue to follow these usages, even while we laugh at them, are ourselves more or less chargeable with the evils we lament over, and are bound to exert our efforts for the alleviation of them.—*Sprague*, p. v.

It is truly astonishing to behold how completely the habit of *unnecessary* drinking pervades the various classes of our community. In one way or another it is their morning and evening devotion, their noonday and midnight sacrifice; from the highest grade to the lowest, from the drawing room to the kitchen, from the gentleman to the labourer, down, descends the universal custom; from those who sit long at the wine that has been rocked upon the ocean, and ripened beneath an Indian sky, down to those who solace themselves with the fiery liquor that has cursed no other shores than our own—down to the bottom, even to the prison-house, the forlorn innate of which hails him his best friend, who is cunning enough to convey to him, undiscovered, the all-consoling, the all-corroding poison.

From the Troy Review.

A PERNICIOUS CUSTOM.

Mr. Editor—I send you a plain statement of facts, the existence of which not only merits, but should receive the decided disapprobation of every friend of religion; and if you think their publication will serve in any measure to correct the abuse in question, you are at liberty to publish them. I was present last Sabbath morning at the —— presbyterian church in ——, where the Lord's supper was about to be administered. After sermon, the clergyman invited members of other churches, and such of his own as were not seated, to come forward and take their seats; *while* they would sing a hymn; as though God had not given them time sufficient to "do every thing with decency and order." A hymn very appropriate for such an occasion was given out, and the tune commenced; when, lo! instead of that deep solemnity, and reverential awe, which should have filled every heart, during an exercise of devotion, (approaching as they were the summit of Calvary); before they had concluded the first stanza, the whole sanctuary of God was a scene of disorder and confusion! Elders of the church seating its members at the sacramental table, and non-professors, as though shocked at such inconsistencies, leaving the house in numbers, while the singing only added to the general uproar. But what is still worse, if worse there can be, the leader of the choir, being a member of the church, leaving his singers, in the middle of the second stanza, to manage for themselves, bustled about, took his hat, cloak, &c. and left the orchestra, in order to be seated with the communicants. Now, Mr. Editor, does this look like "singing with the spirit and with the understanding also?" As to the understanding, if they understood themselves, it was so far well, but I am certain no one else could have understood a word that was sung; and as to the spirituality of it, let the reader draw his own conclusions. Would it not have been equally proper, if the minister had requested the communicants to take their seats, and in the mean time he had prayed? I answer, yes. Am I not justified in saying, that those who esteem this solemn and interesting part of divine service so lightly, as to have it performed in this manner, can hardly consider it as a *divine ordinance*, but as a mere supplementary exercise of man's devotion? "These things ought not so to be;" and that church, where they exist, must, as a body, be profoundly ignorant as to the nature and design of church music. Your's, G.

AN ANTIDOTE TO DULL PREACHING.

But first, O complainer of tedious sermons, let me put to you these queries; and these may suggest the remedy.

Whether you do not rise later, instead of earlier, on Sabbath morning, than on any other in the week?

Whether you do not eat more, instead of less, at least in proportion to the exercise you take on that day; and consequently,

Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close, to complain of the dulness of the preacher, but I think of the physician's advice to the luxurious courtier: "You must eat less, or exercise more, or take physic, or be sick." Physic and exercise are not remedies for the Sabbath; but you must *rise earlier* and *eat less*, or you will *nod to dull preaching*. "Sloth casteth into dull sleep," and "the full soul loatheth an honey-comb."

The preacher has enough to contend with in the natural stupidity of the heart: It were hard to require him to overcome not only your spiritual sloth, but your physical lethargy added to it; to expect of him to preach with liveliness and interest, when you have unseasonably slept away the interest of his discourse on your couch, and fed yourself with dulness at your table.

Exercise therefore the self-denial which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be. He shall never be so dull but your wakeful mind shall find something in his sermon, or, at the least, in the hymns and scriptures which he reads, and in the sacred associations of the place, upon which you may meditate with profit, and say it is good for you to be there. VIGIL.

THE UNIVERSALIST BALANCES.

THE BIBLE *against* UNIVERSALISM.

Many will say to me in that day, Lord have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?—And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity.	*Tekel!*—Fie on this passage! It represents a day of judgment, and the rejection of false professors at that time; whereas there will be no judgment day, and false professors will be admitted to heaven.—This passage therefore must be an interpolation.
Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into utter darkness;—there shall be weeping and gnashing of teeth.	An interpolation with a witness!—Abraham, and Isaac, and Jacob, are in the kingdom of heaven—in the world of spirits. Now do you suppose that some will sit down *with them*, and others will be cast out? Nay, verily; this would make out future punishment. This passage therefore be an interpolation.
The devils besought Christ, and he permitted them to go out of the man into the swine.	If you will admit that diseases, or insanity, or any such thing, could beseech Christ, and enter into the swine from the man possessed, we will admit this passage to be genuine. Otherwise it must be classed with the interpolations. There is no devil.

SLAVE TRADE.

By the provisions of a convention, lately ratified between Great-Britain and Brazil, the slave trade now carried on by the latter, after the lapse of three years, is entirely prohibited. It remains now to bring the governments of Spain and Portugal into a similar arrangement, and the curse of slavery will hardly extend beyond its present limits. It will gradually die away. So long as the West-India islands shall continue to be receptacles for slaves, the temptation will be too great.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, *Genesee-St.*

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1828. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment*. Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica. 44

BY order of James Dean, Esq. one of the judges of Oneida common pleas, counsellor at law, &c. notice is hereby giveno all the creditors of *Munson Wheeler*, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the town of Utica, in the county of Oneida, on the 16th day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 23d November, 1827.

48w10 MUNSON WHEELER.

BY virtue of a writ of *fi. fa.* issued out of the supreme court, to me directed and delivered, against the goods and chattels, lands and tenements of *John Farnum*, I have seized and taken all those several pieces, parcels or lots of ground, situate in Utica, and known on a map of the new location of block No. 25, and lots No. 39, 40, 41, 42, 43, adjoining thereunto, (in the Post purchase), situate in the village of Utica, made for Morris S. Miller, by C. C. Brodhead, Esq. as lots number four, nineteen, twenty, twenty-one, and twenty-two; each of the said lots hereby intended to be sold being thirty feet front and rear, and one hundred feet deep, and are together bounded northerly by Bleecker street and lot No. three of the same block, easterly by lots No. one, two, and three of the same block and by John street, southerly by lots number five and eighteen of the same block, and westerly by Burnet street; and all the right, title, interest and claim of said Farnum to the said premises, I shall expose to sale, as the law directs, on the 8th day of January next, at 10 o'clock, A. M. at the house of William P. Ballou, in Utica.

For D. PIERSON, *Sheriff*,
A. Hubbell, *Deputy*.

Dated Utica, Nov. 26, 1827.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 98tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash*. *Utica, August* 12, 1827. 11tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual: so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis. JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica*. *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.